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(curious! historical & mystical
explanation of the mystery of Trinity p74

A THANKSGIVING SERMON,

PREACH'D

OCTOBER the 9th, 1746.

FOR THE

HAPPY SUPPRESSION

Of the Late UNNATURAL

REBELLION

By Dobbs

Pſalm xlvii. 6. *Sing Praiſes to God, ſing Praiſes: Sing Praiſes unto our King, ſing Praiſes.*

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I. b. 148.

Printed in the YEAR M,DCC,XLVI.

TO THE

GLORY of GOD,

The Good of SOULS;

The Peace of the Church,

And Furtherance of the Security of our present

Happy ESTABLISHMENT,

The following DISCOURSE is Dedicated with the lowest Submission and highest Gratitude for past Diliverances, unmerited Favours, and future Hopes derived from the boundless Goodness of GOD.

TO

His Royal Highness

WILLIAM,

Duke of *Cumberland*,

Under GOD, The

Preserver of His Country,

The following Discourse is most humbly Inscrib'd.

A THANKSGIVING SERMON, &c.

PSALM xlvii. 6.

Sing Praiſes to God, ſing Praiſes: Sing Praiſes unto our King, ſing Praiſes.

THE title of this Pſalm is—To the chief muſician, a Pſalm for the ſons of Korah: [or, according to the exactly literal meaning of the original Hebrew names of office and characteriſtic diſtinctions or qualifications] To the victorious, A fructuoſe or practic Pſalm of thankſgiving, for the ſons of froſt *i.e.* either to quicken a cold devotion; or rather (adapting it to the victorious progreſs of the Meſſiah's kingdom in every age and every country where chriſtianity prevails; plainly ſignified by, OUR KING, in the words of my text) To the victorous God of Iſrael and King Meſſiah or Chriſt; a thankſgiving Pſalm or divine ſong of praiſes, to be uſed by the ſons of reformation from antichriſtian errors now frozen up from the influences of the flames of perſecution by means of the wind of doctrine proceeding from what is named by antichriſtianiſm (at this time) the northern hereſy

(as Christ was called a Nazarene, which signifies an heretic or separatist; and a Galilean, *i. e.* a revolutioner constantly struggling for freedom from the yoak of Jewish ceremonies and unwarrantable traditions.) This reformation, the selfish craft and sensual tyrannic power of the antichristian party has attempted first to stifle, and aftewards by hellish falsehoods and violence to destroy; in perswading weak minds to think, and compelling others to declare (contrary to their inward thoughts and the strongest conviction: under the penalty of being reputed Infidels and unfit for christian society, and sometimes of inquisitorial racks and tortures), that ignorance is the mother of devotion; that it is sufficient for salvation, to believe they know not what, and to perform the outward works of pennance, enjoyned by the priest, they know not why; without inward holiness of life or conformity of will to the laws of God, which are to be spiritually understood, tho' publish'd to incarnate man by typic representations and parabolic resemblances taken from the common occurrences of human-life incarnate. Yet St. Paul tells us (1 Cor. xiv. 14, 15); If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. And again, speaking of God (2 Cor. iii. 6.) who also hath made us able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. Let us then, with the understanding, as well as becoming fervour of spirit; sing praises to God, sing praises: sing praises unto our King, sing praises. Therefore,

I. In discoursing on these words; I shall endeavour, thro' the divine assistance, first to declare those attributes of God, with their connections and distinctions, that render him supremely worthy of the

highest

highest praises and adorations of his free intelligent creatures in their upright state.

II. To declare those attributes of Christ our King; that render him, under God, as to his human-nature in union with the divine, supremely worthy of the highest praises due to his mediatorial character from man incarnate regenerated or engaged in the regeneration-process.

III. To enumerate some of those numberless mercies and acts of divine goodness to these nations; that loudly call for the highest strains of praise and thangsgiving to God and Christ our King, not in thought and words only, but also in beneficent actions, after the divine example of Christ-incarnate, joining our labours with the divine wisdom manifested in the spiritual powers and the laws of God and Christ given to us for the promotion of man's happiness both here and hereafter.

IV. And lastly shew, by what steps our excellent constitution has attain'd to its present Perfection, and wherein that Perfection consists: as containing the highest motives for praise and thanksgiving from these nations in particular, and the very materials of them.

I. To begin then with the 1st. part of this discourse. Those attributes of God that render him supremely worthy of the highest praises and adoration; cannot be better declared than by a practical exposition of the 1st. part of the Athanasian Creed, received by our holy church, and agreeable to the best lights of reason and the whole tenor of scripture.

The love of God and our neighbour is the fulfilling of the law [Rom. xiii. 1—8—10. Mat. xxii. 36—40]: For on these two commandments hang all the law and the prophets. And, if ye love me (saith Christ), keep my commandments (John xiv. 15). For this is the love of God (saith

St.

St. John, 1 John v. 3); that we keep his commandments. Therefore, ſalvation or the regeneration of the Divine life (loſt by the fall of Man), which reſtores the image of God in the ſoul of man, and is taught in the law and the prophets, as exemplified by the life of Chriſt and explained in the goſpels; depends on the love of God and our neighbour, which conſiſts in keeping the laws of God and of the ſociety we live in ſubordinately to God's Commandments.

HENCE, the Athanaſian Creed, which contains the terms of ſalvation, muſt be a practical creed deſcribing the moral character of an holy immortal or perfectly regenerate man form'd upon the plan of the divine original in the moral ſyſtem of perfections in God himſelf, procur'd for us, thro' the mediation of Chriſt, by the help of God's holy-ſpirit enabling us to work out our ſalvation. This makes us perfect, as our father which is in heaven is perfect.

IT is to be noted once for all; that the metaphyſical nature of the holy Trinity, is no farther conſider'd in this and the other two Creeds receiv'd by our holy Church, than is neceſſary for the underſtanding the ſyſtem of moral perfections in the divine life copied from the all-perfect nature of God our heavenly father, and for the rightly conceiving and uſing the means appointed to recover that divine life loſt by the fall of man.

FOR abſolute infinitude or boundleſs perfection applied to the metaphyſical nature and powers of the mind [which is the only expreſſion man can properly uſe, to point out the ſupreme excellence of the divine nature, peculiar to God, unattainable by man, and incommunicable even to the moſt exalted creature], is too mighty for the graſp of any mind or underſtanding leſs than abſolutely infinite, *i. e.* of any other than God himſelf. Relative or growing infinitude, *i. e.* boundleſs growth; which

is

is the highest conception of a created mind; being incapable of ever arriving at absolute infinitude or self-existent perfection, either in the full adequate conception or possession of it.

THE three creeds; in their inward structure, and in the usage of our church regarding their place in the liturgy; are plainly intended for three different ranks of christians, distinguish'd in the apostolic writings by the names of Babes, the Faithful, the Perfect-saints. The like distinction of ranks may be observed in almost every profession. Tradesmen must be apprentices, and work as journeymen, before they are fit to be masters. Lawyers are students, and counsellors, before they are fit to be judges. And in academical education; the degrees of batchelors, and masters of arts, precede that of doctors. But to return:

I. THE 1st. and lowest rank in the christian church, is that of the Babes in Christ, that feed on milk, *i. e.* the first elements of christian instruction in the Apostles-creed digested for their use by their mother the church, during their continuance in the babe-like catechumen-state wherein this milk-like instruction is, by frequent circulation thro' the whole system or habit of life, to become the habitual law of life or living soul of the system, as God himself terms the circling-blood, in respect of the animal-body, in his precepts to Noah (Gen. ix. 4.)

II. THE 2d rank, is that of the Faithful (Eph. i. 1. Colos. i. 2.) *i. e.* the Agonistic christian warriors, who, by reason of use or habitual practice in the elemental food of the catechumen-state just now mention'd, have their spiritual senses [by some late writers term'd, the moral sense] exercised to discern both good and evil [Heb. v 11—14].

III. THE 3d. rank, is that of the Perfect [Heb. v. 14. vi. 1—3] or the saints (eminently so called): who have obtained a compleat victory over their spiritual enemies, have the triumphant crown of

 christian

christian liberty for their reward, and are fit to teach others [Heb. v. 12. 2 Cor. iii. 3—12—15—17. John viii. 31—36].

To the Faithful warriors of the 2d. rank, belongs the Nicene [*i. e.* victorous] creed [or creed of the conquerors] [Rev. vi. 2]. To the Saints, the Perfect saints; the Athanasian. To both; the participation of the sacramental body and blood of Christ, nourishing and preserving the inward divine life by feeding spiritually on the exemplary practice or works of Christ's life [the solid food they are to digest for themselves: Heb. v. 12—14], as well as drinking-in his doctrines. To the Catechumens or the 1st. rank, belongs baptismal purification of the outward habit of life, preparatory for the inward purification by the Holy-spirit in the rank of the faithful.

THE Athanasian creed is express'd in obscure terms: that the high or utmost moral-perfection required in a perfect state, may not stagger the resolution of the young beginner in the regeneration-process or state of the faithful, who is to be led on, step by step, from lower to higher attainments in knowledge and a holy life [*i. e.* in faith and practice]; from glory to glory, until he shall appear before the God of Gods in Sion [2 Cor. iii. 6—8—18. Heb. xii. 22. Deut. x. 17. Psal. cxxxvi. 2]. For the like reason Christ preached in parables: St. Paul allotted strong meat to the Perfect, and milk to Babes: and the providence of God suits the degrees of Knowledge communicated to mankind in the several ages of the world, to the various states of mankind in those ages.

THIS is done by means of awaking or conferring new degrees or powers of the understanding, as the heart grows better [*i. e.* more inclin'd to obey the will of God, and keep his commandments; John vii. 17]; and taking them away, as it grows *worse* by abusing the powers already given: for

who-

whosoever hath (Mat. xiii. 10—12—17), to him shall be given, and he shall have more abundance (saith our blessed Lord): but whosoever hath not, from him shall be taken away even that he hath. Thus; tho' the holy scriptures contain the whole system of Creation and Providence, and are in the hands of the church; yet they are spiritually intelligible, only to such as have the key of David from the Holy-spirit, and that in proportion to their capacities and necessities (Rev. iii. 7. John xvi. 12—14—16—25).

To proceed then with the Athanasian creed, *i. e.* the creed of an holy immortal or perfect christian—

1. WHOSOEVER will be saved: before all things it is necessary, that he hold the catholick faith [as an instruction for practice; which must be blind and servile, and therefore inconsistent with the glorious liberty of the sons of God; if wanting the light of faith held forth mysteriously in this creed, to distinguish between the perfect manumitted christians and the ranks preceding them, until they approach to the purity of heart belonging to the perfect-state which has the promise of seeing God (Mat. v. 8.) *i. e.* of clearly understanding the nature of the divine-life declared in this creed. And in proportion to the purity of heart, is the understanding enlarged in the perception of divine truths] [John xiv. 1—6—9—13—16—21—24—26—31.]

2. WHICH faith [or moral system of life] except every one do keep whole and undefiled [in exactly conforming his practice thereto; so as to form suitable habits of virtue and a Godlike life]: without doubt he shall perish everlastingly [Rev. xxi. 27. xxii. 11—15].

3. AND the catholick faith [or form of life published as an universal law; that whosoever hopes to become a citizen of the heavenly Jerusalem, must acquire a habit of exactly conforming his manners thereto] is this [that follows to the end of this

creed] : that we worſhip [by acknowledging his ſupreme dominion, in conforming our lives and practice to his will and example] one God [all-perfect and ſelf-exiſtent ſole fount of perfection and bliſs to others] in Trinity [as being paternally, in the 1ſt. perſon, living-goodneſs wiſe and powerful : filially, in the 2d. perſon, living-wiſdom good and powerful : ſpiritually, in the 3d. perſon, living-power good and wiſe or chariform-life] ; and Trinity [as aforeſaid, morally characterized] in unity [harmoniouſly concurring in one uniform divine-life perfectly-happy, ſelf-ſufficient, ſelf-exiſtent and ſubſtantially one] ;

4. NEITHER confounding the [three] perſons [together ; Father, Son and Holy-ſpirit ; or their reſpective offices in the divine-life, as juſt now explain'd or diſtinguiſh'd] : nor dividing the ſubſtance [and ſeparating the diſtinct offices belonging to theſe perſonal characters ; ſo as to render them diſcordant or regardleſs of union in one ſubſtantially uniform life].

5. FOR there is one perſon of the Father [as to his regiminal moral-character, being living-goodneſs wiſe and powerful ; begetting of knowledge, living-wiſdom or good and powerful knowledge], another of the Son [as to his moral-character, being living-wiſdom or good and powerful knowledge filially expanſive of the knowledge of living-goodneſs wiſe and powerful] : and another of the Holy-ghoſt [as to his moral character, being the chariform-life, *i. e.* living-charity or living-power good and wiſe, proceeding from both Father and Son, as now morally characterized, *i. e.* from fontal living-goodneſs and living-wiſdom, duratively, *i. e.* filling the whole of duration with living-goodneſs and living-wiſdom powerfully, as the Son filleth the whole of boundleſs-ſpace with living-goodneſs and living-power wiſely, and as the Father filleth the unity of neceſſary ſelf-exiſtent vigour with living-wiſdom and living-power goodly.

6. BUT the Godhead [*i. e.* morally ; the free *ſupreme dominion*] of the Father, of the Son, and of

the

the Holy-ghost is all one [in this substantially united life]: the glory, equal [as being, each, of infinite worth, and absolutely necessary to supreme perfection]; the majesty [supremacy of rightful-power over the whole divine life], co-eternal [*i. e.* of boundless duration in each of them].

7. SUCH [in respect of all the following divine Attributes] as the Father is, such is the Son: and such is the Holy-ghost.

8. THE Father, uncreate; the Son, uncreate: and the Holy-ghost, uncreate [for all three subsist in the one only self-existent all-perfect unchangeable Being].

9. THE Father, incomprehensible [*i. e.* boundless in perfection; and omnipresent to boundless space constituted by God's omnipresence]; the Son, incomprehensible; and the Holy-ghost incomprehensible.

10. THE Father, eternal [*i. e.* of boundless-duration]; the Son, eternal: and the Holy-ghost eternal.

11. AND yet they are not three eternals [in respect of substantial Being]: but one eternal [there being but one absolute boundless duration, constituted by the necessary self-existence of the one all-perfect Being].

12. As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible [substantial Being].

13. So likewise the Father is almighty; the Son, almighty: and the Holy-ghost, almighty.

14. AND yet they are not three almighties: but one almighty [Being possessed of three personal-lives in most intimate union, as before explain'd].

15. So the Father is God [supreme lawgiver and ruler over a willing people freely consenting to his dominion]; the Son is God: and the Holy-ghost is God.

16. AND yet they are not three Gods [or separate rulers]: but one God [ruling, as a Father, his freely imitative observant sons].

17. So likewise the Father is Lord [absolute ruler over such as do not willingly submit to his dominion];

nion]; the Son is Lord: and the Holy-ghost Lord.

18. And yet not three Lords [separate rulers]: but one Lord.

19. For like as we are compelled by the christian verity [declaring the distinction of offices and personal moral-characters in the divine-life both original in God, and deriv'd from him in his imitative sons]; to acknowledge every-person, by himself, to be God and Lord [*i. e.* free-ruler over free-people; and absolute, over slaves];

20. So are we forbidden by the catholick religion [*i. e.* universal-law of one uniform, living-practice]: to say, there be three Gods or three Lords [separate Rulers].

21. The Father is made of none [*i. e.* is not derived or formed of any other]: neither created [out of nothing], nor begotten [of something, in any respect, before him].

22. The Son, is of the Father alone: not made [*i. e.* formed], nor created [out of nothing], but begotten [so as to possess or receive the likeness of his Father].

23. The Holy-ghost is of the Father: and of the Son: not made [*i. e.* formed] nor created [out of nothing], nor begotten [in the way of imitative-likeness or durable-image; as the Son is], but proceeding [in progressive active life, filling the whole of absolute-duration: as the Son doth the whole of absolute-space or boundless amplitude of being and expansion presentially: and the Father, the unity of necessary self-existence invisible. John i. 18. xiv. 2—6—10—16—21—24—26. 1 John iv. 12—16. v. 9—11].

24. So there is one Father, not three Fathers: one Son, not three Sons: one Holy-ghost, not three Holy-ghosts.

25. And in this Trinity, none is afore, or after other [in respect of duration]: none is greater or less than another [in authority or extent of dominion];

26. But the whole three persons are co-eternal to-

together [in duration]: and co-equal [in authority as aforesaid].

27. So that in all things, as is aforesaid: the unity in Trinity, and the Trinity [of personal moral-characters and offices] in unity [of substantial-life] is to be worshipped [by practically acknowledging the supreme dominion of this three-one divine-life original and self-existent in God; and derived of God in the free beatified creature].

28. He therefore that will be saved [from absolute slavery, and the extreme misery arising from eternal co-ercion or restraint of obstinate self-will]: must thus [practically] think of the Trinity [and order his life accordingly].

II. 29. Furthermore [to go on to the 2d. part of this discourse; which declares those attributes of Christ our King, that render him, under God, supremely worthy, as to his human-nature in union with the divine, of the highest praises due to his mediatorial character from man-incarnate regenerated or engaged in the regeneration-process: and which are fully expressed in the remaining part of the Athanasian Creed, as followeth], it is necessary to everlasting salvation [which depends on the acquiring a durable habit of the three-one divine-life: or is rather no other than that habit it self]: that he also believe rightly [in order to suitable practice needful for acquiring the aforesaid durable habit] the incarnation of our Lord Jesus Christ [the visible exemplar we are to imitate with absolute submission of our self-mortified wills, during our education in his school].

30. For the right faith [leading to right practice in the christian-life, preparatory for the divine-life] is, that we believe [by our understanding] and confess [by suitable practice]: that our Lord Jesus Christ, the Son of God [as filially possessed of the three-one divine-life], is God [the Son, or original living-wisdom good and powerful] and man [possessing

fessing the created animal-life incarnate. And therefore, as manifesting the original three-one divine-life to incarnate-man by a visible incarnate exemplar sciz. His own incarnate-life, is eminently the light of the world, leading to the acquisition of the three-one divine-life by like steps, as Christ's human-nature obtain'd it (when he grew in wisdom and stature, and in favour with God and man; Luk. ii. 52.) and as he afterwards form'd his disciples by precepts and spiritual acts of power related in the gospel-history of Christ's life conducting the regeneration process. John xiv. 6];

31. God, of the substance of the Father, begotten before the world's [Αἰωνῶν, or ages of the regeneration or generative-creation-process. See No. 22. 3. 5. 6. John. i. 1—4—9—12—14]: and man, of the substance of his mother [Luk. i. 31—35], born in the world [Αἰων, *i. e.* regeneration age];

32. Perfect God, and perfect man; of a reasonable soul, and human flesh subsisting [Mat. xxvi. 39—42. xxvii. 46, &c.];

33. Equal to the Father, as touching his Godhead [No. 15. 25, 26. John xiv. 1—7—10]: and inferior to the Father, as touching his manhood [John xiv. 28. xvii. 3].

34. Who, although he be God and man: yet he is not two, but one Christ [John x. 30. xvii. 21—23] [and therefore, in salvation of the animal-life; it must be united with the divine-life: so constituting the Christ within us, mentioned by St. Paul, Gal. iv. 19].

35. One; not by conversion of the Godhead into flesh [or changing the free-dominion of the divine-life into the likeness of the instinctive animal-life]: but by taking of the manhood into God [*i. e.* changing the animal-instinctive-life into the Image and likeness of the free-dominion of the divine-life; so as to be capable of intimate union with it];

36. One

36. ONE altogether; not by confusion of substance [in a chaos-like anarchy, void of all regimen]: but by unity of person [in one consistent perfect harmonious form of life divine and animal].

37. FOR, as the reasonable soul and flesh is one man [by such an harmonious union]: so God and man is one Christ [the divine-light of the 1st. regeneration day. John i. 4—14. Gen. i. 3—5. producing the moral tri-union (*i. e.* the good and wise use of moral-power) in private life-animal; the legal tri-union (*i. e.* the loyal and skilful use of legal-power) in publick-life-animal: which constitutes moral, and legal virtue respectively].

38. WHO suffer'd for our salvation [both to preserve the authority of God's laws, by due Punishment of sin: and also to teach sinners, by his example, how to become perfect thro' sufferings; in self-mortification, by absolute submission of the human-will to the divine (Mat. xxvi. 39); that, by fermentative expansion of the elemental-powers of the animal-life and dissolving its evil habits, free admission may be given to those of the divine-life and thereby a well-digested establishment of a God-like regimen-legislative be produced in the animal-life, as in the firmamental-heavens of the 2d. regeneration-day (Gen. i. 6, 8.) constituting causal-virtue (*i. e.* tri-union of the causal-powers final, medial and fruitive; in fruition of the end proposed, thro' the use of fit means) in private-life-animal, legislative virtue (*i. e.* tri-union of the legislative powers parliamentary, king, lords and commons; in the regal fiat given to laws sought by petition of the commons to supply the wants felt by the community, and approv'd of by the great council of lords in their deliberations about the fitness of the laws proposed) in the publick civil-life of the animal-polity]: descended into hell [or Hades, *i. e.* the invisible state of souls separated from our visible sinful bodies: thereby teaching us self-mortification of the fallen executive animal-

mal-life or old-man; for he voluntarily gave himself up to his persecutors, Mat. xxvi. 53], rose again the 3d. day from the dead [literally: by which christians are instructed to rise spiritually, on the 3d. day or step of the regeneration process, into a state of vital or executive virtue flourishing with blooming seeding systems of contemplative and practic forms of life, as well as the medicinal ascetic herbage (Gen. i. 9—13). vital-virtue; is the tri-union of the vital-powers perceptive, discriminative, operative: wherein operation proceeds from discrimination grounded in clear perception, and is always the result of a sound judgment or guided by it. Executive-virtue; is the tri-union of the executive powers, in execution of the laws by legal-officers duly-qualified].

39. He ascended into heaven [the divine-life seat of law-making: thereby assuring his followers of the ascension of moral-virtue, in the 4th step of the regeneration-process, into most intimate union with causal-virtue; and of loyalty or legal-virtue, with legislative-virtue; in private and publick animal-life respectively: in like manner, as the lights were placed in the heavens on the 4th creation-day, Gen. i. 14—19. No. 37.] He sitteth [established] on the right-hand of the Father God almighty [in the divine-life apprehension of supreme free-dominion; for the Father committeth all judgment to the Son: whence, in combination of moral-virtue with vital in private animal-life, and of legal-virtue with executive in publick animal-life, on the 5th regeneration-day, christians are taught to give free full moral-assent and vital practic consent to the laws of the divine-life now establish'd in the animal-system and circulating thro' it, as in the volatiles and aquatiles of the 5th creation-day, Gen. i. 20—23.]: from whence he shall come to judge [discriminatively, parting the sheep from the goats] the quick [living members of this Godlike animal-system] and the dead [passive or unactive, slaves to their lusts, yielding an unwilling forced obedience to the laws of God] [on the 6th regenera-

tion-

tion-day; that combines causal-virtue with vital in private animal-life, and legislative with executive in publick: as in the three judicial-systems of statute-law, common-law, and equity or law of nature and nations, in so many courts of justice, in the vulgar tongue, on the 6th creation-day, consummated by Christlike union with the laws of God scriptural (commonly understood) in the 7th step now to follow by sentence of this Lord from heaven tri-uniting moral, causal, vital virtue in private life-animal, and legal, legislative, executive in public. Gen. i.—24—31. 1 Cor. xv. 47].

40. AT whose coming, all men shall rise again with their bodies [into systematic life]: and shall give account for their own works [by habits visible to all; now confirm'd and unalterable].

41. AND they that have done good [by acquiring virtuous Godlike habits], shall go into life-everlasting [or Αἰωνιαι as free-men and sons; sabbatically, on the 7th endless day or perpetual noon of this regeneration-week]: and they that have done evil [by acquiring evil habits], into everlasting [Αἰωνιαι] fire [of coercion; as slaves irreclaimable. For now the door is shut; and the system compleated, by the tri-union of loyal, legislative, and executive virtue in political-life; as of moral, causal, and vital in private-life].

42. THIS is the catholick faith [or universal rule of the christian life]: which except a man believe faithfully [as the rule of his practice, to enlighten his paths and guide his steps in his spiritual walkings], he cannot be saved [from everlasting misery].

III. HAVING thus declared the attributes of God and Christ, that render them supremely worthy of the highest praises and adorations of all mankind: I shall now proceed to enumerate, under the 3d. head of this discourse, some of those numberless mercies and acts of divine goodness to these nations, that loudly call for the highest strains of praise and thanksgiving to God and Christ our King. And as it is impossible, to bring within the compass of a short discourse the many signal

nal mercies and deliverances and unmerited favours receiv'd at the bounteous hand of divine-providence, by these nations. We must be contented with reciting the chief of them; and that as briefly as may be.

If we look back to the times of darkness and confusion before the reformation: how dismal is the scene of ignorance and servitude to antichristian tyranny in matters of religion? and of intestine commotions and state-feavers always accompanied with great shedding of blood; in a constitution then not truly ballanced, but eagerly desirous of liberty and to transmit it to posterity?

The example of ecclesiastic tyranny in an apostatiz'd church (that was believed to have the keys of heaven and everlasting-life and infallibility), gave a colourable pretence and sanction to the like exercise of dominion in such civil governments as submitted to the papal yoak and borrowed their form of life and political support from it. But the spirit of liberty, so natural to the sons of Japhet, and imported into the Roman-empire broken and divided among the ten governments founded by the northren descendents of Japhet; could never be totally extinguish'd in Britain, tho' often greatly distress'd: and at last, after a short, but severe tryal under the persecutions of queen Mary's reign, it raised its head above the power of its enemies, in the reign of queen Elizabeth, by a happy union of church and state in a national parliamentary establishment of a truly christian free government both in church and state; not only reforming from the errors of Rome in religion, but rejecting also, in the exercise of dominion, the anti-christian tyranny of her form of government both civil and ecclesiastic.

However happy this new-born reformation-union of church and state, upon a scriptural and genuine christian foundation, was during the reign of queen Elizabeth: it was not firmly enough establish'd, to escape the snares of Rome in the next following reign. When Rome could no longer prevail by open violence:

ence: she first attempted to destroy the religious and civil liberties of England by cutting off, at one secret blow, the King and both houses of Parliament, after many fruitless plots in the foregoing reign of queen Elizabeth. This most execrable plot, commonly known by the name of Gun-powder treason, being prevented by a vigilant and benign over-ruling providence: the devouring dragon changed his form into that of a subtil insinuating serpent, and sow'd the seeds of division between the government and subjects of the strongest and best secur'd national establishment upon earth. An establishment of a truly christian church and well-order'd civil-liberty fitly bounding the rights of every member of the community by laws, to which he was either born a subject or assented himself or by his representative in parliament. The then reigning prince was seduced by flatterers (probably set on or encouraged by emissaries of Rome; as is well known to have been the case in the next following reign), to aspire after absolute-dominion independent of parliaments: and the people grew jealous of the crown, and by degrees withdrew their affections from it: insomuch that about the 18th year of that reign, the two parties for and against governing by parliaments, came to a head and introduc'd themselves into the parliament of 1620, from which time a judicious historian dates the rise and progress of our present well-ballanced constitution and happy establishment: for the errors of that reign gave birth to the following struggle that ended in the dissolution of the constitution, the murder of the King by an usurping faction, new forms of government, all of them oppressive to the subject and destructive of religiousand civil liberty. So that being experimentially convinced of the goodness of their old parliamentary constitution in a limited monarchy, above all the other forms they had tried: the nation sighed for a restoration of it. Divine providence heard them, and pitying their distress, granted their request

by

by the restitution of the King and Royal family and the restoration of the government, after many years interruption, in the year 1660. This was follow'd by such mutual caresses between King and People in Parliament assembled; that the Popish party began to form new schemes of disturbing the new happy settlement, lest time should cement it too firmly for them ever to overturn. Hence proceeded the rigors of that reign against protestant Dissenters; to make them favour a general toleration, and the Pretensions of the Crown to a power of dispensing with the laws, when matters should be ripe for the projected establishment of Popery and an absolute government. They founded their hopes on the King's only brother being a papist, and his great interest with the King, and the prospect of his succeeding to the crown. Upon the accession of this prince (i. e. King James the 2d.) to the throne; they had well nigh destroy'd our constitution: had not divine providence again interposed in the wonderful and glorious accomplishment of the Revolution happily effected by King William the 3d. never to be forgotten (as being the happy instrument of divine providence in working this great deliverance.) To him also, under God, we owe the prudent provision for the perpetuity of our constitution, by limiting the succession to the crown to the protestant line and guarding against all future attempts to destroy our liberties religious or civil. The happy accession of the present royal family to the throne, without any confusions, at a time when the popish party and the friends of a popish Pretender had again rais'd a spirit of Jacobitism into power, is the next great event now to be remember'd with the highest gratitude to divine providence.

THE more a constitution is advanced in its progress to perfection; the more harmful and wicked is any attempt to destroy it; and the greater blessing is the deliverance from such attempt or the rendering it fruitless. As the preservation of a man is of greater moment,

ment, than that of a child. Thus: the restoration was a more important blessing, than the deliverance from the preceeding plots; but yielded in value to that of the Revolution, under divine-providence atchieved by our glorious deliverer King William; as that, to the Protestant succession taking place in 1714. And this last great deliverance (we are this day to commemorate) from the late unnatural rebellion against a mild, and truly paternal administration and the best of constitutions, in being so happily accomplish'd by the vigilant and wise conduct of a brave young prince, at an age when others are devoted to the pleasures of youth or little acquainted with military skill, exceeds them all, not only in that respect, but also in being a sure pledge of the continuance of God's protection for the perpetuating our present happy establishment by watching over our princes in the day of battle and præsiding in their councils, that both in the field and cabinet all may be directed for the glory of God and good of these naaions.

IV. I Should now proceed to shew, by what steps our excellent constitution has attain'd to its present perfection, and in what that perfection consists. But I take it for granted, you have prevented me; by observing the resemblance between our parliamentary constitution and that of the christian-church (wherein the offices of bishops, priests or presbyters, and deacons respectively answer to those of king, lords, and commons in our parliamentary constitution). This was the constitution of the original christian church; having Christ himself for bishop, the twelve apostles for presbyters, and the seventy disciples for deacons. After Christ's ascension; the apostles became bishops by Christ's appointment and the descent of the Holy-ghost at Pentecost: and the seven deacons were constituted in the mother-church at Jerusalem, by laying on of the apostles hands, in place of the seventy disciples, who were probably constituted elders, *i. e.* presbyters by the apostles; for we read of elders with the apostles at Jerusalem in the first council. For a

satisfactory

satisfactory fair and judicious account of this matter; see Dr. Potter's discourse on church-government. The like resemblance may be perceived in the three moral characters of the three persons in the divine-life, compared with the three offices just mentioned in the christian-church: as seems to be intimated by St. Ignatius (an apostolic father), in advising christians (Epist. Smyrn. c. 8. Ignat. Epist. Tral. c. 2. 3.) to follow their bishop; as Christ, the Father; the presbytery, as the apostles; the deacons, as the command of God (Epist. Philad. c. 4) one bishop, with presbytery and deacons; even as there is one unbegotten God and Father; one only begotten Son, God the Word and Man; and one Paraclete, the spirit of truth. This is plainly implied in the form of baptism, which receives subjects to the three-one divine-life represented by the constitution or government of the visible christian church (Rev. iv. 2—4, 5. v. 6).

Hence; the union between church and state is perfect; as being founded in the resemblance of both to the divine-life which has been explain'd in the exposition of the Athanasian creed, and is accomplish'd (not by changing the divine-life, or its copy the constitution of the church into the likeness of the civil-constitution), but by changing the civil-constitution into the likeness of the divine-life.

A like resemblance may be perceiv'd between the several steps of the regeneration-process, or the christian-life as explain'd in the 2d. part of the Athanasian-creed); and the corresponding steps of growth of our present happy constitution during six periods (each of 20 years) already past: but having not time sufficient now for declaring this matter; I shall leave it to your own observations, as being the occurences of the last and present ages, and particularly consider'd in another discourse.

Thus is Christ form'd politically, in the happy union of his true scriptural church with the civil power establishing it in our excellent constitution: where-

in

in every man freely enjoys all his natural rights and liberties religious and civil; and is restrained in nothing but the doing violence to the rights of others.

THIS is the constitutition, the enemies of our peace strove lately to deprive us of, thro' a rebellion excited by the three frog-like impure spirits (Rev. xvi. 13.) of the Atheistic dragon-like robbers and murderers voracious and tyrannic in oppressive use of power, of the voluptuous sensual beast or Anarchy, of the antichristian false-prophet or false interpretation of scripture by the popish church changing the truth of God into a lie.

BUT they were discomfited by our armies headed by an intrepid, vigilant and wise young prince fighting under the banners of the living-God and of Christ our King, in defence of our christian and civil liberties the result of a constitution truly copied from the divine-life and tenderly cherish'd with paternal care by a good prince now on the throne; whose royal virtues, we have well-grounded hopes, will be continued in his royal line by the same divine goodness that has given them for a blessing to these nations, and to all the nations around that shall earnestly desire to obtain the same truly christian form of government.

LET us therefore, with one voice, in concert with all true christians and friends of mankind; sing praises to God, sing praises: sing praises unto our King, sing praises.

F I N I S.

POSTSCRIPT.

SEEING the discourse referr'd to (P. 24, 4th line from the bottom) is not yet printed: it is thought needful, to add here an Extract from it, that will contribute to the better understanding the Exposition of the Athanasian Creed.

THE powers or faculties of the mind which constitute the divine image, and are capable of political perfection; are three vital, namely, those of Perception, Discrimination, Operation. Three causal, namely, those constitutive of an end to be pursued, means to be used, and fruition of the end obtain'd: Three moral, namely, those of regiminal inclination, regiminal light or knowledge, regiminal power or habit.

THE causal cannot subsist, but in the vital. Neither the moral, but in both causal and vital.

BUT the vital may subsist without the causal: as we see too often in a life of frolick and licentiousness, where no visible end is pursued. And both vital and causal may subsist without the moral: as in multitudes of instances of bad life, or foolish, or weak and impotent; where the end pursu'd is not good, or the means chosen not fit, or the fruition of expected delight disappointed (tho' the end be gain'd) either thro' stings of conscience, or falling short of expectation, or natural incapacity (in either faculty or object) of agreement between them in state of possession.

A BEING possess'd of all these faculties, is yet but miserable or imperfect in some degree or other, unless an orderly harmonious system of life be formed in the due exercise of them all with diffusive God-like goodness. This is the divine likeness perfective of the divine image. This is that breath of life which God breathed into Adam (in the spiritual meaning), by which the faculties of his mind, disunited in their exercise, were formed into a living soul: as his body formed of Dust, became a tenantable habitation for that soul, whilst the material sign of life appear'd in respiration or breathing (a sign used by Christ in giving the Holy-spirit). This breath of life Adam lost, when expelled from Eden and returned to the Dust whence he was taken; in spiritual death, by dis-union of his faculties; in natural death, by dissolution of his body.

To render the system of life in the exercise of these faculties, perfectly healthful and happy: there must be a tri-unity in every class of them, and in all the three classes together.

DISCRIMINATION must be generated of perception, by habitually forming the judgment upon clear perceptions (proportioning the degrees of assent to the degrees of probability in doubtful cases): and operation must proceed from both discrimination and perception, in constant orderly harmonious tri-union, never at random.

THE means chosen must be such as are fit for the end, and, in that respect, generated of it: and fruition must proceed from both, namely, from an end capable of fruition, and from the use of means fit to obtain the proposed end. Otherwise unfruitful disappointment must follow, ending either in extinction of the causal-life, or in fruitless longing or in

in wretched despair. Hence arises the necessity of an habitual constant tri-union in the exercise of the causal faculties final, medial and fruitive; in order to health and happiness.

In the moral class; knowledge must be generated of good inclination-regiminal, and thereby constitute wisdom in its exercise subservient and conformable to goodness: and power-regiminal must proceed from both, in the habitual exercise of it conformable both to goodness and wisdom.

In the united exercise of all the three classes: the vital must freely give the supreme dominion to the moral, and the middle place to the causal.

The natural order of obtaining this perfect systematic exercise of all the faculties together in constant virtuous union; is, by progressive steps forming habits, in the manner of exercise, according to divine appointment. This process consists of seven steps.

The foundation is laid in such a continued exercise of the three moral faculties, as gives them a confirm'd habitual tri-union. Thence the process goes on to a like manner of acquiring a confirm'd habitual tri-union in the exercise of the three causal or legislative faculties. Thence, in order, to the tri-union of the three vital or executive: to the union of the moral with the causal, or legislative with loyalty (*i. e.* legal virtue); of the moral with the vital, or loyalty with executive virtue; of the causal with the vital, or legislative with executive virtue; and lastly to the consummative tri-union of moral, causal, and vital, or loyal, legislative, and executive virtue. This is the general process to Per-

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fection deſcrib'd in holy ſcripture hiſtorically, legiſlatively and prophetically, as to the ſyſtem of creation and providence regarding man. Where, by laying the foundation in moral-virtue, it has the præeminence in ſtrength and dignity, as being the older habit: and the cauſal has the middle place: and the vital tri-union or executive virtue the third and laſt place in ſtrength and dominion. Yet all ſubſiſt in one ſubſtantial undivided mind: and therein conſtitute living-goodneſs wiſe and powerful, living-wiſdom good and powerful, living-power good and wiſe; original and eternal in God; deriv'd of God in ſucceſſive duration in the beatified creature.

The following Paraphraſe and Compariſon of the Apoſtles and Nicene Creeds are alſo thought needful, to illuſtrate and eſtabliſh what is affirm'd concerning them in p. 9. & 10. of the foregoing Diſcourſe.

The Apostles-Creed Paraphras'd.

1. I Believe [as a foundation for ſuitable practice in my Catechumen-ſtate of outward works in the porch of the temple or ſpiritual building, *i. e.* as a member of the viſible church] in God [all-perfect fount of free-fœderal-dominion] the Father almighty [ſupreme generator and regenerator of the divine-life in all his obedient people; ſo as to conſtitute them his freely-imitative ſons, in the ſtate of the Faithful, where they ſhall be drawn by the cords of love in the inviſible-church-memberſhip, paternal on the part of God, filial on the part of his church (private in the breaſt *or heart of* every true chriſtian, publick in the *inviſible ſociety* of all the true members of Chriſt's *myſtical-body*): being no longer in bondage to out-

outward co-ercive rewards and punishments forcing an unwilling compliance with the divine will or the laws of God. Here perfect love casteth out fear: 1 John iv. 18]; maker of heaven and 2.
earth [*i. e.* the whole visible creation]: and in 3.
Jesus Christ his only Son our Lord [whom we are to obey with absolute submission; as being the visible and only perfect exemplar of the divine-life and regeneration-process necessary for its acquisition, and therefore alone capable to give us full instruction as our spiritual physician], who was conceived by the Holy-ghost [as to the generation of his incarnate-life, being the 2d Adam. In like manner was the 1st Adam made Godlike by the operation of the holy spirit of God: Gen. i. 2—27], born of the virgin *Mary* [who knew none other operator; with whom She did co-operate in the incarnation of Christ, bringing Him forth and nursing His incarnate-life, by using powers receiv'd of the same holy spirit, who had imprægnated Her; and who also imprægnates every christian soul and every christian church with divine gifts and graces, that, like Her, chastely adheres to him alone]; suffered un- 4.
der Pontius Pilate [thereby giving us an example, to become perfect thro' sufferings; Heb. ii. 10], was crucified, dead and buried, He descended into Hell [or Hades, *i. e.* the invisible state of souls separated from their visible bodies or incarnation-state: thereby teaching his followers, that all the crosses and adversities they meet with in this life, even death it self and the burial of the sinful body, are necessary in order to salvation: for, flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption, 1 Cor. xv. 50]; The 3d day He rose again from the 5.
dead, He ascended into heaven, and sitteth at *the right* hand of God the Father almighty [all visibly

visibly to chosen incarnate witnesses (Mat. xxviii. Mar. xvi. Luk. xxiv. John xx. 21. Acts i. 1—11, vii. 55, 56—60); that his followers may be assur'd, by sufficient testimony, of the perpetuity of his supreme dominion next under God the
6. Father]; from thence He shall come to judge the quick and the dead [also visibly; Acts i. 11, Rev. i. 7. Mat. xxiv. 3—30, 31,—42. 1 Thes. iv. 16.]
7. I believe in the Holy-ghost [as the operator in the Godlike regimen of the visible Christian-church] [1 Cor. xii. 1—3—13, &c. xiii];
8. the holy Catholick-church [visible, united in regiminal co-operation by powers receiv'd of the
9. Holy-ghost]; the communion of saints [in mutual communication of all visible good-offices and temporal superfluities to each other, as need re-
10. quireth, in visible-church-membership]; the forgivenness of sins [against each other mutually; as God, for Christ's sake, forgives the sins of every true penitent in the visible-church, restoring him to Church-membership] [Mat. vi. 12—
11. 15]; the resurrection of the body [visibly, in the visible Church; as Christ rose visibly. 1 Cor. 15];
12. and the life everlasting [in that resurrection-body immortal, spiritual, powerful, incorruptible, 1 Cor. xv. 42.—45. Rev. xx. 6.] Amen [saith the faithful and true witness, Christ Himself. Rev. iii. 14].

The NICENE-CREED Paraphras'd.

I Believe [in order to suitable practice in the state of the Faithful; which, by faithful spiritual works building up the Holy-place or middle-state in the spiritual temple or inward Kingdom of God (*i. e.* the invisible church within), goes on conquering and to conquer its spiritual enemies. Rev. vi. 2. xix. 8—11—14] in
1. God [fontal one only self-existent all-perfect free

ruler]

ruler] the Father-almighty [the one only supreme generator and regenerator of the divine-life in all his obedient people; so as, &c. as in the Apostles-creed paraphras'd above], maker 2.
of heaven and earth [both this visible world inhabited by man, with its atmosphæric heaven; and the invisible political or spiritual heaven and earth also belonging to mankind generated or regenerated Godlike, *i. e.* the legislative and executive systems in political-life; the causal and viral systems in private-life. For the legal system or legal tri-union in publick political-life, and the moral-system in private-life; was that part of the divine life deriv'd of God as Father-Almighty], and of all things visible and invisible [*i. e.* creator and supreme ruler of all other beings, whether material or immaterial, active or passive, free or enslav'd, upright or lapsed thro' abuse of liberty] [hence this creed is throughout to be understood of the invisible life and church-state, as well as of the visible].

AND in one Lord [absolute ruler over his servants, or absolute master over his disciples] Jesus 3.
Christ [anointed with fulness of spiritual gifts and graces of the Holy-spirit in his human-nature, to qualify him for being visible Saviour of the world visible, and invisible or inward Saviour of the invisible-world], the only begotten Son of God [as to his invisible divine-nature manifested to the invisible world, thro' the eye of the mind or understanding, by his doing the works of his Father, such divine-works as none other man ever did. John i. 8. xv. 24. x. 25. ix. 32, 33. xiv. 11], begotten of his Father before all worlds [Αἰωνων, *i. e.* divine dispensations generative or regenerative of the divine-life in the creatures. Heb. i. 1, 2, &c.] [Mat. xxii. 44],

God

God of God [paternal to the inward invisible kingdom of God. Heb. i. 3—6—8. ii. 13], light of light [filial-divine to the inward invisible kingdom of God. John i. 1—4—12—14], very God of very God [spiritually operative in the same inward invisible kingdom of God. John i. 18—23—27—33, 34. xiv. 5], begotten, not made [out of nothing, by creative power exerted in place and time: as the creatures were], being of one substance with the [invisible] Father [John i. 1—3—18. xiv. 7. x. 30], by whom all things [visible and invisible] were made [John i. 1—3]: who for us men [as to our temporal welfare in this visible world], and for our salvation [as to our eternal welfare in the inward invisible world] came down from Heaven] 1 Tim. iv. 8—10. John vi. 51—57], and was incarnate by the Holy-ghost of the Virgin *Mary* [in both the visible and invisible worlds; Luke i. 31—35. Gal. iv. 19], and was made man [in both visible and invisible worlds; 1 Cor. xv. 21, 22—44, 45. 1 Pet. iii. 18, 19—
4. 22], and was crucified also for us under Pontius Pilate [both visibly and invisibly; on the cross, and by assaults of the invisible powers of darkness: Luk. xxii. 40—42—44—53. xxiii. 33, &c]. He suffered and was buried [1 Cor.
5. xv. 3, 4, &c.], and the 3d. day He rose again according to the scriptures [both as to his outward visible life, and inward invisible understood by the eye of faith or intellectual-vision; 2 Cor. iv. 10—14—18], and ascended into Heaven, and sitteth on the right-hand of the Father [both visibly to incarnate bodily eyes; Acts i. 9. vii. 56. and invisibly to them, tho' seen intellectually by the effects of his supreme dominion foretold in the Apocalypse and since ful-
6. fill'd]. And He shall come again with glory

to

to judge both the quick and the dead [visibly, Acts i. 11. Rev. i. 7. Mat. xxiv. 3—30, 31—42. 1 Thes. iv. 16. and invisibly or spiritually in every true christian soul, 1 Cor. ii. 2—6—10—13—15. iii. 1—8—13—16]: whose Kingdom shall have no end [his visible church continuing to the last judgment, and surviving it for ever in the invisible kingdom of God; 1 Thes. iv. 16, 17. Rev. xxi. 22—27. xxii. 1—13—16] [Dan. vii. 13, 14, 26, 27].

And I believe in the Holy-ghost [Mat. xxviii. 18, 19, 20. manifested visibly to the visible church by visible powers conferr'd on its governors in promoting an outwardly holy-life, 1 Cor. xii. 1—4—7—11—28. Eph. iv. 11, 12. also manifested to the invisible church or state of the Faithful in the inward kingdom of God by invisible powers, gifts and graces (1 Cor. xii. John xiv. 15, 16, 17. iii. 5, 6, 8)], the Lord and giver of life [Rom. viii. 11. 2 Cor. iii. 6. Rev. xi. 11. both to the visible (Gen. i. 2.) and invisible church], who proceedeth from the Father and the Son [to the visible church visibly (Mat. iii. 16, 17. John xiv. 26. xx. 22. Luk. xxiv. 49. Acts i. 4, 5, 8. ii. 2, 3, 4), and continued by a succession of visible powers (1 John v. 7, 8): to the invisible church or state of the Faithful invisibly (John xv. 26. xvi. 7—13, 14, 15. iii. 8)], who with the Father and the Son together is worshipped and glorified [both in the visible (Mat. xxviii. 18, 19, 20.) and invisible church (Rev. i. 4, 5, 6. iv. 2—5—8—11. v. 6—13, 14)], who spake by the Prophets [2 Pet. i. 21. Heb. i. 1. both in the visible and invisible church, *i. e.* typically or literally, and spiritually (Heb. xi. 1—3, &c.

8. 1 Cor. x. 11)]. And I believe one Catholick and Apostolick church [1 Cor. xii. 4—12—27, 28. Eph. iv. 3, 4, 5, 6—13—16. ii. 19, 20, 21, 22. visible and invisible; Heb.
10. xii. 1—18—22, 23, 24]. I acknowledge one baptism for the remission of sins [outward evil habits by cleansing water-dissolvent (*i. e.* accompanied with purific laws) in the visible church; inward evil-habits by the Holy-ghost and by fire in the invisible-church or state of the Faithful; Mat. iii. 11, 12. Heb.
11. vi. 2], and I look for the resurrection of the dead [the first resurrection, being that in the visible church: the 2d resurrection, being that in the invisible. Rev. xx. 4, 5, 6. 1. Thes. iv. 13—16, 17. Mat. xxvii. 52, 53], and
12. the life of the world [Αἰῶν] to come [between the two resurrections in the visible church, being the visible sabbatism Chiliadic (Rev. xx. 1—3—6—8): and after the second resurrection and last judgment in the invisible church, being the eternal sabbatism spiritual (Rev. xx. 9—11—13—15, 21, 22. 2 Pet. iii. 5—7—13. 1 Thes. iv. 15, 16, 17)]. Amen [saith the Faithful and true witness, Christ Himself, in both the visible (Rev. iii. 14). and invisible (Rev. xxii. 20, 21) church]. The first resurrection is into the state of the Faithful; from Deluvian-baptismal death of Catechumen-penitent. The second resurrection, into the perfect-state; from fire-baptismal-death of faithful penitent, by spiritual circumcision (Gen. xvii. 1—5—14. xix. 24. Jude 7. 2 Pet. iii. 6, 7. ii. 5, 6. 1 Pet. iii. 20, 21).

A Com-

A Comparison between the APOSTLES *and* NICENE-CREEDS.

EPH. ii. 20. And are built [unto an holy temple in the Lord, for the habitation of God thro' the spirit. 21, 22] upon the foundation of the Apostles [in the Catechumen-state instructed by the Apostles-creed] and prophets [interpreting the inward spiritual meaning of the elemental typic instruction convey'd in the Apostles-creed for regulation of the outward christian-life. This prophetic-interpretation is summ'd up in the Nicene-creed for the use of the Faithful] Jesus-Christ himself being the chief corner-stone [as explain'd in the Athanasian-creed, for the use of the perfect].

THE Apostles were ambassadors from Christ; directed to the outward polity or form of life, the Catechumen-state [Luk. ix. 2—6. x. 1—5—8—9—16. Mat. x. 1—7—14—23—40—42]. The prophets, directed to the inward polity or form of life or state of the faithful [Mat. x. 41. 1 Cor. xiv. 1—3—5—22—24—26—29—31—37—39]. Christ, in his own person; directed to the perfect [Mat. v. 48].

THE distinction between the uses of the Apostles and Nicene-creeds will be better understood from the following observations. The Nicene-creed leads us more openly or explicitely into the 2d. or paradisiacal heaven (the state of the Abrahamic faithful), by adding to the 2d. article of the Apostles-creed [and of all things visible and invisible]; thereby directing us to carry every article of the Apostles-creed (literally

rally belonging to the visible church on earth or the 1st. and incarnate heaven), by just analogy, into the Abrahamic (Luk. xvi. 22.) invisible-church belonging to the intermediate-state between death and the resurrection; [which, by the Athanasian-creed, is carried into the 3d. heaven (2 Cor. xii. 2—4) or that of the immortals in the post-resurrection-state of the perfect now invisible to mortal eyes, out of the 2d. or Abrahamic-heaven parted from it by the veil of the temple typical, until the rending of that veil by Christ's death: Mat. xxvii. 50—53. Heb. x. 1—10—16—19, 20]. suitably to this intention; is added to the 3d. Article of the Apostles-creed (begotten of his Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by [instead of; conceived by] the Holy-ghost, &c. and was made man); in the 4th. article, the descent into Hades is omitted in the Nicene-creed; in the 5th article, is added in the Nicene-creed (according to the scriptures), instead of (from the dead); and (of the Father) instead of (God the Father-almighty); in the 6th. article (with glory) and (whose kingdom shall have no end); in the 7th. article, (the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified, who spake by the prophets); in the 8th. article, (one apostolic), instead of (holy); the 9th. article of the Apostles-creed, is omitted in the Nicene-creed, for there is no property in the invisible-church; in the 10th. article, (one baptism); in the

the 11th. article, (dead), instead of (body); in the 12th, and last article (world to come) instead of (everlasting).

It is humbly hoped, that the publication of this will excite some able pens to correct what is amiss and supply what is wanting in this well intended Essay to promote the publick-good; and that the candid Reader will therefore forgive its imperfections.

FINIS.

ERRATA.

1st. DEDICATION-page, read [Deliverances.] *ibid.* l. 12, after [Hopes] insert [deriv'd] p. 7. l. 12. put k for g in thangsgiving]. p. 9. last l. read [triumphal]. p. 10. l. 5, read [victorious]. p. 12. l. 10. dele [,] p. 16, l. 14. read [worlds]. p. 21. l. 34. read [experimentally]. p. 23. l. 19, read [Nations.] p. 24. line 11, put a punctum after [God.] l. 29, begin the Parenthesis after [life].

p. 20. l. 22. read [northern]. p. 24. l. 8. dele [Ignat.]. p. 32. l. 2. read [John xx. xxi.]. p. 33. l. 33. for [8]; read [viii]. p. 34. l. 17. for]; put [. p. 36. l. 23. for [21, 22.]; read [xxi. xxii.].